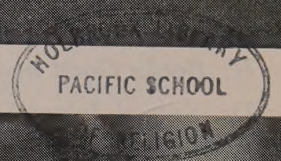


the Alliance Weekly

FEBRUARY 29, 1956



In this issue

A WISTFUL CHINESE LASS

DISCERNING THE LORD'S BODY By Alex R. Hay
CHINA'S GREAT WALL By Mrs. Thomas Moseley

The Editorial Voice

THE USE AND ABUSE OF BOOKS

II. Books Good and Bad

Dr. Samuel Johnson said that if a young man would acquire knowledge he should read five hours a day anything he felt inclined to read. This is not an exact quotation but is a fair summary of his words.

In its historic and literary context this might have been a wise bit of advice, but if by some flash of prophetic inspiration the great doctor could have foreseen the flood of printed matter that rolls from our modern presses each day he would surely have qualified his famous dictum considerably. "Read anything" becomes in our twentieth century America an extremely harmful piece of advice.

At a table where all the food is wholesome, "eat anything" may be safe counsel for the guests; but where some of the food is without nourishment and some is downright poisonous it may be a counsel of death to those that follow it. And if we should exercise care in selecting matter to take into our stomachs, how much more important that we be most careful of the quality of matter we take into our minds. For it should always be remembered that a human soul may be destroyed through the mind as surely as a human body through the stomach.

I have never subscribed to the doctrine that we Christians should live in an intellectual vacuum, refusing to hear what the world has to say. A faith that must be "protected" is no faith at all. If I can retain my faith in Christ only by closing my mind against every criticism, I give proof positive that I am not well convinced of the soundness of my position. The soul that has had a saving encounter with God is sure beyond the possibility of a doubt. His happy testimony will be, "I cried unto the Lord with my voice, and he heard me out of his holy hill. I laid me down and slept; I awakened; for the Lord sustained me. I will not be afraid of ten thousands of people, that have set themselves against me round about" (Psa. 3:4-6). Such a man will not need to shield himself from the classics nor from comparative religions or philosophy or psychology or science. The Spirit bears witness to Christ deep within his consciousness. His heart knows, though his reason may not yet have caught up with his heart.

When a very young minister I asked the famous holiness preacher, Joseph H. Smith, whether he would recommend that I read widely in the secular field. He

replied, "Young man, a bee can find nectar in the as well as in the flower." I took his advice (or, frank, I sought confirmation of my own instincts more than advice) and I am not sorry that I did. John W. told the young ministers of the Wesleyan Society to read or get out of the ministry, and he himself science and history with a book propped against saddle pommel as he rode from one engagement to another. Andy Dolbow, the American Indian preacher of considerable note, was a man of little education. I once heard him exhort his hearers to improve their minds for the honor of God. "When you are chopping wood," he explained, "and you have a dull axe you must work all the harder to cut the log. A sharp axe makes easy work. So sharpen your axe all you can."

I hope my readers conclude right here that I have contradicted myself in the above paragraphs. It might indicate that they have been reading with their critical faculties awake. But actually there is no self-contradiction present. I have warned against harmful books and declare that there is no harm in reading in fields removed from the standard evangelical meadows considered safe by the timid souls who think they must defend Christianity and protect the faithful from the effects of alien ideas. I'll explain.

By *harmful* books I do not mean those on a high intellectual level, such as the classics, poetry, history, political science and whatever falls within the category of the liberal arts. I mean cheap fiction (religious and secular), shallow religious chop suey such as is found in so many religious magazines, the world of religious trash designed to entertain the saints; I mean the glorifying religious adventure stories written by the brethren of the restless feet who refuse to take responsibility or to stay in one place long enough to plant a single tree or lay a single foundation, but who always manage to spin an exciting yarn when they get back home. I mean the "digest" type of religious literature, precooked and predigested, to be ingested with a minimum of effort and in the shortest possible time. Such matter not only affords no nourishment for the soul, but its continuous use creates a parasitic habit in the reader, gives him a morbid appetite for wind and makes the reading of serious religious books not only distasteful but impossible.

I deliberately omit from my list of dangerous books the vulgar and the unclean. I take it for granted that no Christian would stain his soul with such literary putrefaction. At least I am quite sure that no one who reads this page will need to be warned about such books.

THE COMPLETED LIFE

The Christian life is the only life that will ever be completed. Apart from Christ the life of man is a broken pillar, the race of man an unfinished pyramid. On the one in sight of eternity all human ideals fall short; by one before the open grave all hopes dissolve.—H. DRUMMOND.

Discerning the Lord's Body

By ALEX R. HAY

The church is intended to represent Christ, not as an administrator

of His affairs, but as a body responsive to His control and direction

BRINGING to the church in Corinth concerning the partaking of the bread and wine as symbols of our Lord's body, Paul says: "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many are fallen asleep" (1 Cor. 11:29, 30).

The church is the Body of Christ and the Lord's Supper is the symbol of His Body. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? We being many are one bread, one body: for we are all partakers of that one bread" (1 Cor. 10:16, 17).

The Corinthian church were people who had not discerned the truth concerning the Body. They did not understand the full spiritual meaning of the elements that were taken of or the true significance of the gathering together of the members of the church. They perceived not that it signified their union with Christ as "members of His body, of His flesh, and of His bones" (Eph. 5:30). They understood not that it was the consummation of our Lord's prayer "that they may be one, as we are . . . that all may be one; as thou, Father, art in me and I in thee, that they may be one in us: that the world may believe that thou hast sent me" (John 17:21, 23).

The true understanding of the believer's identification with Christ is in his individual relationship with Christ in his relationship as a member

of the Body, the church, was considered essential by Paul. Baptism typifies it; the Lord's Supper is a symbol of it; the church is its manifestation. It is the basis of redemption, justification and sanctification. It is basic in the teaching of all Scripture.

The believer is identified with Christ in His death, in His burial, in His resurrection, in His ascension, in His triumph over Satan and over the world and in His power and authority over all might and dominion and every name that is named (Eph. 1:18-23).

It was because of a lack of discernment concerning these fundamental things that many of the members of the church in Corinth were not bearing a true witness. They were weak because they knew not the strength that was theirs in Christ; they were sickly because they did not live in the victory that was theirs in Him; they were spiritually asleep instead of being up and doing, bearing fruit a hundred-fold through His life in them.

It was not a theoretical knowledge of this all-important truth that was lacking, for we may know of a certainty that Paul had not failed to teach it during the year and a half that he was laying the foundations of that assembly. It was the practical



What Alex R. Hay, general superintendent of the New Testament Missionary Union in South America, has expressed here in a few words probes the cause for weakness in the church and explains the reasons for its task still remaining undone at this late date. Concepts of organization borrowed from the world have not resulted in the efficiency that has been claimed for them, and here is the reason why.

application, the victorious experience and the outward testimony to the indwelling power that was wanting.

Here we have the key to what every member of the church must know and experience to be strong, to be victorious and to be fruitful. The lack of this experience was the cause of the sin and carnality and failure in the Corinthian church. It is so also in the church today.

Our Lord, in the brief reference which He made concerning the church, stated clearly the whole principle upon which it was to be founded. Identification with Him, His headship and His authority, were to be the basis of all its knowledge, authority and power. "Where two or three are gathered together in my name, there am I in the midst of them." The gathering together was in His name, and was accompanied by His presence, invisible but real. His presence was actual, not simply theoretical.

Paul recognized Christ's presence as basic to the authority of the church when he instructed the Corinthians concerning the one who had fallen into sin and who should be delivered unto Satan for the destruction of the flesh. The meeting of the church to deal with the case was to be "in the name of our Lord Jesus Christ . . . with the power of our Lord Jesus Christ."

It is important to understand that the authority and power which Christ's headship and presence give to the church are not delegated authority and power. The Roman Catholic Church is built upon the theory of delegated authority. That body claims full authority to speak in Christ's name as representing

Him. The true authority of the church, however, is not derived from the fact that it represents Him but from the fact that He is dwelling in the church and that it is He who is speaking through the church—that is, through every member of it. The authority is His and it is exercised by Him through His Body, the church, in which He dwells and through which He speaks. Christ has not left man to speak for Him; He would speak through man.

While Christ said of His disciples, "As thou hast sent me into the world, even so have I also sent them into the world," yet He testifies that He Himself spoke only the words He received from the Father and did only the works revealed by the Father (John 5:19). Not one word that He spoke was the wisdom of man and not one work that He wrought was in the power of man. As it was with Him, so it must be with us.

It is Christ who is placed over "all principality, and power, and might, and dominion, and every name that is named." It was Christ who triumphed on the cross and of whom it is said, "And the hostile princes and rulers He stripped off from Himself, and boldly displayed them as His conquests, when by the Cross He triumphed over them" (Col. 2:15, Weymouth).

The church does represent Christ,

but only as He indwells it and only to the extent that He manifests His resurrection life in it. Apart from Christ there is no wisdom or authority or power in either the believer or the church. But in Him the believer and the church have all things. There is power to do all things "through Christ which strengtheneth." There is fullness of wisdom and knowledge from the Holy Spirit who reveals even "the deep things of God."

The church, which is His Body, is "the fulness of him that filleth all in all." He fills the individual believer and the Body with His fullness, with all that He is Himself. It is through this filling with Himself that we are "in him" and it is "in him" that we are raised up together and seated together in the heavens. In Him, who is Head of the Body and who would fill each member of the Body with Himself, we participate in His exaltation and authority over every "principality, and authority, and might, and lordship, and every name named, not only in this age, but also in the coming one" (Young).

There is no part of the work of the Body or of the individual believer that can be done apart from Christ. Nor can it be done for Christ. All must be done by Christ as He fills the Body with His wisdom and power and as He speaks and works through the Body.

When these things are not discerned there is weakness in the Body. When the members of the Body seek to walk in accord with their own human wisdom, when they seek to work for Christ in their own strength, it is not Christ but the flesh that is glorified. It is then that man's plans and methods and organizations are introduced. Man's wisdom comes in to modify Christ's plan for His church: to make it "more practical," "better suited to this modern age," "more business-like," "more in accord with common sense." And so the old rebellion of man's thought against God's eternal wisdom reasserts itself; man's proud heart sets itself up before God, proposing to improve upon His way because it is antiquated and because it fails in a true understanding of man's need!

And what has been the fruit of

Thou Gav'st Thyself for

*Thy life was given for me.
Thy blood, O Lord, was shed
That I might ransomed be,
And quickened from the dead
Thy life was given for me;
What have I given for Thee?*

*Thy Father's home of light,
Thy rainbow-circled throne,
Were left for earthly night,
For wanderings sad and lone
Yea, all was left for me;
Have I left aught for Thee?*

*And Thou hast brought to me
Down from Thy home above
Salvation full and free,
Thy pardon and Thy love.
Great gifts Thou broughtest
What have I brought to Thee?*

*O let my life be given,
My years for Thee be spent
World-fetters all be riven,
And joy with suffering blend
Thou gav'st Thyself for me,
I give myself to Thee.*

—FRANCES RIDLEY HAVERGILL

all man's wisdom and work? been weakness, sickness, death. profit has been brought by the of man's thought or by a sincerity of his religious zeal? defeat and dismay as the forces of evil have advanced unrest and unconquered. Christ, the Wisdom, the Power, the Authority, the Life, the Victory, not been acknowledged as such. Man's wisdom, which is foolishness, and man's power, which is weakness, have been put in His place. For the manifestation of Christ's fullness in the Body it is essential that there be the full surrender of all that is of the flesh on the part of every member and of a submission to the cross of all that is of man's wisdom and will. It is only by truly passing through death that the resurrection life is spiritual. We lived in the power and wisdom of the indwelling Holy Spirit.

There is no limit to the wisdom and power and triumph which would manifest in and through the Body. It is His own infinitude, absolute power and victory that He would manifest in His own. And the only condition to receiving it is that, by enabling power, all that is of the flesh be reckoned dead.

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Rejoice in the LORD.

By REV. GLENN V. TINGLEY

The key word to the Book of Philippians is "rejoice." The apostle Paul was imprisoned in Rome. He was in Rome that he was to die, yet this epistle is characterized by a great joy.

You may be under terrible pressure and it may look like certain victory is ahead of you. In spite of this you are to rejoice if you are Christ's child. Paul's keynote is "Rejoice in the Lord alway." He used the words "joy," "rejoice," and "gladness" eighteen times in this little book.

The church at Philippi had remembered his ministry among them with the best gratitude and affection. When he was imprisoned in Rome he took an offering and sent it by a messenger to him, and this letter is his answer. It reveals more clearly than in any of his other letters his deep concern, his prayer, his sacrifice for others and his wonderful dedication to the work and to the glory of His Lord and Saviour.

It is marked by reproof of error, not in doctrine but in practice. The Philippians were apparently sound in doctrine, but they were failing to manifest in practical conduct the unity declared in Ephesians concerning the unity of all true believers in Christ. They were not in harmony among themselves. Did you ever hear of a church fuss? They were having one at Philippi. It is very important that church members be of the same mind in the Lord, and this is impossible unless there is subdued and all vainglory put aside.

The first two verses contain greet-

ing; the next verse through the eighth contains a song of thanksgiving. Beginning with the ninth verse and continuing through the eleventh is a wonderful prayer. Then comes the first real division of the book. Beginning at the twelfth verse and running through the first chapter is an example of rejoicing in adversity.

Paul wrote, "the things which happened unto me have fallen out rather unto the furtherance of the gospel." The world has happiness only; they do not have joy. Happiness depends upon what happens; joy depends upon God. And while we may have happiness because of fine happenings, in every life there are clouds as well as sunshine. The Christian rejoices when things go wrong because he knows that God is going to make the bad turn out for good.

Paul declared that whether men preached Christ of sincerity or to bring trouble to him, he thanked God that Christ was preached. No matter what happens the Christian is to rejoice. How could Paul rejoice even when he was to die? The twenty-first verse answers that: "For to me to live is Christ, and to die is gain."

The second chapter is full of rejoicing in view of the coming of the



The world is completely mystified when it sees Christians experiencing joy while undergoing suffering. The pastor of the Birmingham Gospel Tabernacle, Birmingham, Ala., revels in the message of Paul's letter to the church in Philippi which unfolds the secret of Christian joy.

Lord. In the sixteenth verse is recorded Paul's urgent request that they should be "holding forth the word of life; that I may rejoice in the day of Christ." He further stated that God had had mercy on him, and he was looking and longing for that day when he could rejoice fully and completely.

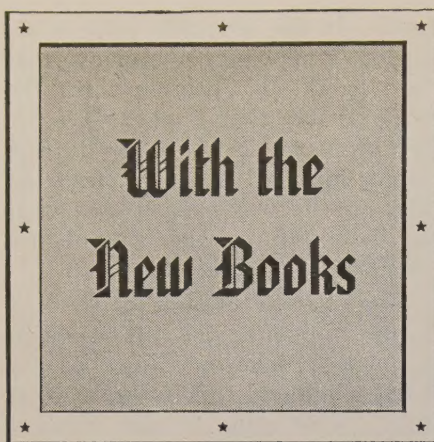
The next division of the book is the third chapter, the gist of which is, Rejoice in knowing Christ because in Him is found true value. "What things were gain to me, those I counted loss for Christ." The things of this world are of no value when compared with the things of Christ. True value is obtained by those who "attain unto the resurrection of the dead," those who forget everything that is past and press on to "those things which are before."

The key to the entire book is the fourth chapter and the fourth verse: "Rejoice in the Lord alway; and again I say, Rejoice." Now if the apostle Paul had done like most of us pastors do today he would have been terribly upset because there was trouble in the church. Two women, Euodias and Syntyche, were leaders of parties, and he exhorted them to "be of the same mind." It is distressing for a pastor to have differences in a church. And yet Paul said, "Rejoice."

In these thirty years and more of preaching I have found times when the sky looked very dark and foreboding with nothing but disaster ahead. But God says we are *not* to get under the load; we are to rejoice. He says to rejoice even when friends fail. A dear old lady who cared for us children when I was a boy used to say to me,

*"What's in your mind let no man know,
Nor to your friends your secrets show.
For when your friend becomes your foe,
Then all the world your secrets know."*

But as Christians we have "a friend that sticketh closer than a brother." He is One who never fails. The Lord does not tell us to rejoice in our friends or in our circumstances. He tells us, "Rejoice in the Lord alway; and again I say, Rejoice."



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Better Than "Selective Viewing"

A REVIEW BY A. W. TOZER

The Book of Life, by Dr. N. M. Hall and Dr. I. F. Wood. John Rudin and Co., Inc., Chicago, Ill. Eight volumes, imitation leather, \$52.75; cloth, \$39.75.

After more than thirty years' addiction to books and, as I had fondly believed, a fairly wide acquaintance with them, I now find to my embarrassment that for some unknown reason I have until very recently been overlooking a set of religious books which should have caught my attention long ago.

I refer to the eight-volume set *The Book of Life*, first published by John Rudin and Company in 1923, and now in its twenty-first edition.

Long exposure to publishers' blurbs and reviewers' sales talks has injured me to the irresponsible panegyrics which so often accompany the launching of any new book onto the sea of literature. And I do not expect the readers of this review to accept my opinion of *The Book of Life* until they have examined the books themselves. But I shall write this anyway because I am convinced that the books can more than make good on anything I say about them.

The set is composed of eight beautiful books of about 450 pages each, one edition bound in imitation leather and another in cloth, but both real works of art. Most of the text is set in twelve-point type, which of course means that it is very easy to read. The format is artistically arranged and the whole book a splendid example of the printer's art.

As for content, the books set out to bring the Bible to the public in the most attractive form. To do this, just

about every technique consistent with beauty and dignity is called into play. The King James text is used throughout. The set contains nine hundred pictures, many of which are reproductions of the work of the masters, some of them in full color. There are introductions, maps, tables, an exhaustive index, a glossary of unfamiliar words, a vocabulary of pronouncing proper names, courses in Bible reading, innumerable explanations, stories, suggestions as to how to study the Scriptures, hymns, classical religious poems, and best of all great sections of the Bible text itself. The first volume is geared to the understanding of the small child, in fourteen-point type or larger, replete with rich and varied religious matter of interest to children. The books become more advanced as they go along, adapting themselves to the expanding mind of the growing child. The publisher's claim that *The Book of Life* is "a work children love and adults never outgrow" appears to me to be an accurate appraisal of the set. It would be hard to overpraise this splendid work. It has just about everything.

A reviewer is not supposed to offer advice, but since this reviewer happens to be a minister also, I hope I may be forgiven if I suggest that everyone who reads this bend every effort to examine *The Book of Life* at the earliest possible moment. Even if you do not buy it you will be encouraged to discover that books of such superior quality are still being published.

There are those who lament the passing of the old-fashioned American home. The radio, the comic book and television have almost destroyed this precious heritage. But perhaps it is not too late. If young parents would decide to buy for their growing families such a treasure as *The Book of Life* they would have in their home a powerful instrument for righteousness—and it would cost only one-fourth as much as a television set. No such questionable gadget as "selective viewing" would be needed to save the little ones from moral injury. Every page of *The Book of Life* is good and wholesome.

It might be a good idea to pray about this.

The Book of Jeremiah, by Charles R. Erdman. Fleming H. Revell Co., Westwood, N. J. 126 pages, \$2.00.

Any Bible student who is familiar with the splendid single-volume commentary series from the New Testament by Dr. Erdman, of Princeton Theological Seminary, will welcome this concise and illuminating commentary on Jeremiah. With view to

the prophecy itself which is delivered in an age very much like our, this commentary serves almost as an analysis of current problems. In event, the student of the Old Testament will certainly want to add the book to his library.

Dr. Erdman is one of the contemporary scholars who can be warm as well as academic. His thorough historical background we cuts through all unnecessary details, gives a terse chapter-by-chapter (or paragraph-by-paragraph) analysis of the stirring challenge which the prophet throws into the teeth of his godless world. As an added feature Dr. Erdman gives a fine treatment of the Lamentations.

To one familiar with Erdman's work, this is one of his best books. To anyone who has never used his commentaries, this book would be a splendid introduction to a lucid and gifted writer.—DON J. KENYON.

On the Mission Field, the Indigenous Church, by Melvin L. Hodges. M. Colportage Library, Chicago, Ill. 112 pages, 35 cents.

The task of the development of the indigenous church on the mission field has captured the imagination of a segment of missionaries during the past few years. This book is a restudy of the problem and contains the usual standard ideas which need repeating often. In addition, it gives some very practical suggestions both for those involved in pioneer activities and for those who will seek to lead in a program of consolidation in the case of churches which have started off to a bad start five or fifty years ago. The book is very well done and is highly recommended for missionaries and students of missions.—W. F. SMITH.

Books in Brief

Twelve Great Chapters from the Book of Life, by Albert J. Kempin. Warner Press (1955), Anderson, Ind. 144 pages, \$2.00.

The book consists of expository discussions of Genesis 1, Exodus 1, Psalm 1, Psalm 23, Isaiah 53, Matthew 5, 6, 7, Luke 15, John 17, 1 Corinthians 13 and Hebrews 11. It is sound and practical. The book suffers the fate of similar volumes on sermons: it has no unifying idea.

The Master's Indwelling, by Andrew Murray. Zondervan Publishing House (1953), Grand Rapids, Mich. 112 pages, \$2.50.

This is another reprint of one of the devotional classics by Dr. Andrew Murray—saint, missionary statesman, pastor, author, Bible lecturer and friend of God.

The Religious Caravan

DAVID R. ENLOW, News Editor

HOME

Proposal for "audible prayer" at U.N.: The proposal of Henry Cabot Lodge, Jr., United States ambassador to the United Nations, that sessions of the U.N. be opened with "audible prayer" was opposed by a veteran editor in Minneapolis. Dr. O. G. Malmin, pastor of the *Lutheran Herald*, official organ of the Evangelical Lutheran Church, wrote in an editorial: "A Christian believes that only prayer in Jesus' name is truly prayer. Our greatest Christian privilege is that access to God through Jesus Christ. We do not want that privilege watered down to a 'common denominator' which will be satisfactory to people of any religion in the world, and of no religion at all."

Ministerans plan Bible study program: Plans for simultaneous Bible study on the same text in each of the 2,700 congregations of the Evangelical Lutheran Church were announced in Minneapolis at the denomination's annual national conference on evangelism. Rev. Conrad M. Thompson, ELC evangelism director, said the Bible sessions would be held in ELC congregations during October. He stressed the need to mobilize ELC laymen for more effective inreach and outreach, "predicting that de-centered evangelism will bring lay Christians down from their perch in the grandstand and send them into the arena as gossipers of the gospel."

ROAD

Refugees given gospel in Hong Kong: About a hundred Russian refugees and stateless persons, who have come out of China and were temporarily staying in Hong Kong waiting to be sent to Australia, Brazil, Israel, France, Japan, Paraguay, Turkey, Canada and Belgium under the auspices of the International Refugee Commission, were entertained at the Young Men's Christian Association in Hong Kong in January. Following a musical program, a brief gospel message was given them. Bibles, Testaments and Gospels in Russian were distributed to those who were interested.

Spread "visitation evangelism" in Japan reported: Churches in Japan are adopting the practice of "visitation evangelism" on an unprecedented scale. Already a hundred churches have established specific campaigns and another four hundred churches are showing increased interest. Just about 30 per cent of the

churches will soon be engaged in various degrees of effort. Visitation evangelism, as practiced by the Japanese churches, bears little resemblance to the American method.

Christian medical clinic for Formosa: Madame Chiang Kai-shek and her Women's Prayer Group are establishing a medical clinic to meet the needs of the poor people of Formosa. Stating that the purpose of the clinic is twofold, physical and spiritual, Madame Chiang remarked that "to meet only the physical needs without meeting the spiritual needs would not accomplish the purpose of the medical clinic." The Women's Prayer Group has pledged thousands of dollars for the maintenance of the clinic. World Vision has agreed to supply all the medicine needed and Orient Crusades will provide an evangelist. Madame Chiang has requested prayer for the provision of a "completely Christian medical team" of a foreign Christian doctor and two nurses.

Indians mark anniversary of first Protestant mission: Thousands of Indian Christians and visitors from some seventeen Eastern and Western countries converged on the tiny Bay of Bengal coastal town of Tranquebar, India, to celebrate the 250th anniversary of the first Protestant mission in India. The festivities centered around the Old Danish Fort and the New Jerusalem (Lutheran) Church built by Bartholomeus Ziegenbalg, a German who started the Tranquebar mission in 1706 on the initiative of King Frederick VI of Denmark. New Jerusalem Church is believed to be the oldest Protestant edifice in Asia.

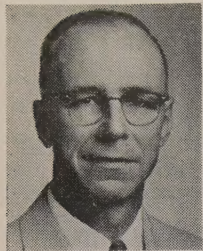
PEOPLE

Hails Hoover's endorsement of Bible: J. Edgar Hoover's endorsement of the Bible as America's way of survival was hailed in Chicago by the Rev. Clate A. Risley, general secretary of the National Sunday School Association. "We are in complete agreement with Mr. Hoover's statement that the Bible must be taught and learned and practiced if the America we love is to survive," he said. Mr. Risley announced that "Building with the Bible in the Sunday School" would be the theme of the association's eleventh annual convention in Chicago, October 10-12.

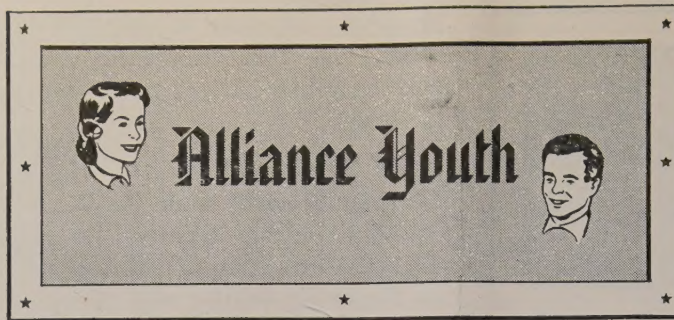
SIGNS OF THE TIMES

Association formed to protect Buddhism: According to a notice in the columns of *The South China Morning Post* of January 19, application has been made to the Governor of Hong Kong for the licensing of an organization about to be formed under the name of "The Yuen Yuen Institute." The object of the Institute, according to the notice, is "to promote and protect the faith of the Buddhist and Taoist religions and to promote, support or oppose legislative or other measures affecting such religions and to study Buddhism and Taoism in all or any of their branches."

Rev. R. E. Cutbirth
Editor



Mr. Jacobson



Fishing for Men in Colombia

By Rev. Oscar Jacobson

Fishing is a wonderful sport! I think there is nothing like it. The thrill of hauling in the big ones is something only fishermen understand. I have tussled with some big ones these days, and at times I despaired in landing them. My arms ached, my fingers cramped, perspiration rolled off my body. It was a battle, and it was not over right away. There were times when I wondered if it was really worth the agony, but when the fish was landed safe and secure the struggle was forgotten. Joy abounded! You fishermen know what I am trying to say.

The same goes for spiritual fishing! I love personal work—that heart-to-heart talk . . . baiting the hook with God's Word . . . watching the Holy Spirit move the heart . . . the struggle of intercessory prayer, persuading, pleading tenderly, slowly bringing him in . . . and then landing him on the Rock, safe and secure! Joy? There is nothing like it!

Net fishing is great, too, but it has to be handled right. Each kind has its time and place. I believe the same is true in winning souls.

Some time ago God directed us to a point along the coast of Colombia called *La Vigia*. It was our first trip to this particular place. Those we met informed us that they had never heard the gospel before. God told us to "let down (the) net" in that place. I wish you could have been there. Every individual in that building, some forty-five or fifty persons, came to Christ. What a draught! We returned to that place in about five weeks and found them busy witnessing for Christ. Ten more

persons came to Him in that area.

The Mission launch is continually on the move. How we praise God for supplying it for us! Little by little we are able to equip it for the needs along the coast.

Soon we pull anchor again to head seaward. May God lead us in "fishing for men" for Him.

The Old Daze . . .

When we thought the difference between the African and the European was the difference between black and white.

. . . when the word "souls" meant an agglomeration of human beings whose names, customs, families, tribulations and triumphs we did not know, nor even dreamed we'd have to know.

. . . when we didn't know one could suffer as much with the cold at 40 degrees in Africa as at zero in America.

. . . when we didn't know that paganism is the same, whether it is found on Broadway, Montmartre, or in the heart of Africa.

. . . when we didn't know an African language could have a more intricate grammar than our mother tongue.

. . . when we didn't know that the talents that would come to light on a mission field had mainly to do with the practice of homely virtues—sympathy, compatibility, patience, respect.

. . . when we didn't know that an illiterate African could guess what a sophisticated Chicagoan was thinking.

. . . when we thought illiteracy and ignorance were synonymous.

. . . when we didn't know could be beautiful without fash faucets, furnaces, nylons, win glass, door locks, permanents, w ing machines, face powder or T

. . . when we didn't know one day the sound of African vo singing "Beyond the Sunset" twilight would bring the Saviour near that we could almost r out and touch Him.—H. M., mis ary to Africa.

You can live in "the old 'daze'" even Why not sharpen your sense of value checkup might help!

True Repentance

In the days when street lights gas a little boy had broken the of one. He was greatly distur

"What shall I do?" he asked father in trepidation.

"Do?" cried his father. "Tell lamplighter about it; ask him w you must pay; then go and s like a man."

This very practical way of ing with the matter was not the boy was looking for, and whimperingly replied, "I - I - tho that all I had to do was to ask to forgive me."

God will freely forgive us w in obedience to His Word, we our steps into the way of right ness.—SELECTED.

'56 AYF Contest Corner

Weldon B. Blackford

National Youth Secretary

YOUTH PAGE "SPOTTERS"

Every AYFer ought to "spot" youth page of THE ALLIANCE WEEKLY during these contest days. This co is going to be giving you inform and reports of the progress of the test each week. You'll find impo facts and features here throughout whole contest.

I have discovered that many o young people are unfamiliar with page. THE ALLIANCE WEEKLY many of our homes, yet our youth to realize that there is a special in the paper for them. We urge faithful readers to remind your fr to "spot" the youth page of WEEKLY, and the contest corner.

Our goal: 500 AYF programs

THE ALLIANCE W



China's Great Wall

By MRS. THOMAS MOSELEY

The "10,000-mile-long-wall" was built through rugged country

MONKMEYER

IN the year 246 B.C. Ch'in Shih Huang Ti came to the throne of China at the early age of thirteen. He became known as "the Great Emperor and Builder," and in later years historians have termed him "the Great Napoleon of China." He united the group of scattered independent states into one united whole and conquered many others. The empire over which he finally ruled was three times the size governed by his predecessors, and it remained united for more than two thousand years.

Ch'in Shih Huang Ti has also been called "the Great Hustler" because of the numerous activities of his energetic administration. He instituted many and varied reforms, ordered weights and measures to be standardized, built good roads and canals, and sent out an expedition of men and women to explore the unknown territories off the coast of China. These people never returned, but it is said they discovered

and colonized an island in the sea, which is now known as "the Land of the Rising Sun," or Japan. Ch'in Shih Huang Ti was alert to progress on a gigantic scale.

But with all his masterful accomplishments and unsurpassed exploits, historians also reveal that he was proud, arrogant, cruel and vain. "History shall begin with me," he thundered, and ordered all useless literature burned, scholars buried alive and all previous records ex-



Having labored many years in a part of China as remote as the western terminus of the Great Wall, Mrs. Moseley carries in her heart a great burden for the people of that land. The contrast she draws between the building which was done by an ambitious earthly ruler and the construction accomplished under the direction of the Lord Jesus Christ reminds us that His faithful workmen are still active. Official opposition continues to make the work hazardous and the need for prayer is undiminished by the lack of free communication.

punged, in order that the world should start afresh with him.

Ch'in Shih Huang Ti's greatest achievement was building the Great Wall of China, the "10,000-mile-long-wall" as it is called in Chinese. This was to be, first of all, a colossal monument to his own pride of successful enterprise, and secondly, a barrier to keep out the enemies to the north, the marauding Tartars of the great Mongolian plains. This Great Wall stands to this day, a massive structure 1,250 miles long, reaching from Shan-Hai-Kuan at the sea to Kai-yu-Kuan in the great northwest, its highest point (10,000 feet above sea level) between Kao-lan and Wu-Uei in the westerly province of Kansu. It has 25,000 towers and 15,000 watchtowers, and it is estimated that "were all the materials used disposed of around the world at the equator, it would build a wall eight feet high and three feet thick."

At first over 300,000 men were put

to work on the construction of the wall, but before it was finished fully one-third of the men in the entire empire had been called into service. And hateful service it was, for they were driven to their tremendous task by torture and remorseless cruelty. All tardy ones were buried alive in the wall, for the speed of construction was not to be delayed. It truly became "a wall of sweat, blood and tears" as day after day, month after month, year after year, the workers were driven relentlessly to their abhorrent task, in fear and trembling under the scourge of their heartless taskmasters.

The glory and splendor of Ch'in Shih Huang Ti's fame is preserved in the pages of history but not in the hearts of men. It is said that to this day the descendants of those who labored on the hated project curse the emperor at the very mention of his name. He built this colossal monument to himself while he lived, but today not even a small monument marks his grave and no sacrifices are ever offered to his spirit as is the custom of the people. So intense is the hatred against him that it is said even the animals refuse to eat the grass surrounding the spot of his last resting place, a hatred which the passage of two millenniums has not mitigated and which the future years will yet pass on to unborn generations!

But China has another wall! A little over two hundred years after Ch'in Shih Huang Ti's wall was completed came another "Great Builder." Out of Asia He also came. And nearly two thousand years later (because His followers were slow to obey) He began the building of another great wall, a wall which was to reach from the eastern coast of that same land of China westward to the very terminal of Ch'in Shih Huang Ti's Great Wall, and on beyond to the borders of the closed, mysterious land of Tibet.

This was a wall built not of bricks and mortar, but of "living stones," a spiritual wall. It, too, was built to keep out an enemy, the great archenemy of human souls, Satan himself. History truly did begin with this Great Builder, not because He sought it in arrogance and vain-glory, but because He was Creator, one with God in the great unknown

ages of the past. His coming to earth was to effect release for the prisoners of sin. He came not to destroy but to fulfill, not to kill but to give life, not to obliterate literature but to give to the world the best and most priceless literature it has ever known. He ruled by love and justice. Today His followers unceasingly praise His name on earth, and in the highest heavens paeans of praise and adoration are ever sung by the angels and the redeemed. His death and resurrection are the greatest events in history, and pilgrims from far and near make their way to the scenes of His ministry on earth that they might worship at those sacred places. He has no monument of brick and stone,



W. W. CONLEY
Rev. Joseph Yao, teacher in the Cheung Chau Bible Institute, also has an important ministry in the various chapels in the Hong Kong area

but He has left an undying monument in the hearts of men, women and little children.

It was not until 1807 that Robert Morrison, the first missionary to China, arrived in Canton to begin laying the foundation for this great wall of missionary endeavor. Unknown and misunderstood, he labored faithfully at his difficult task, amid much opposition, heartache and discouragement. It was many months before his loneliness was cheered by a few precious converts and later by reinforcements from across the seas. Steadily and slowly through long years the work progressed, often with tears and blood but also in joyful, sacrificial service by men and women who counted it

a privilege to be called of God to this glorious task. When their hands fell in the struggle, widows carried bravely on; and when both parents were gone, children grasped the torch from their lifeless hands and continued their labors. Hundreds of young women laid aside cherished dreams of home and personal happiness, and "manned" isolated stations in the vast interior. Some young men, like Paul, chose to labor alone in hazardous places but the number of workers was wonderfully small in comparison to the great need. And the siren calls of the homeland wrecked the lives of many young men who should have become master builders in this great spiritual enterprise. Thus gaps were left in the ranks of the builders which others, already overburdened, sought to fill, a double burden for the few who labored on.

Today, amid the vicious onslaught of the enemy, the work goes silently and steadily on. This spiritual wall, broader at its base at the coast where more workers have been available, now stretches across the plain mountains and valleys of the wide expanse of China, and gradually dwindles in size until it finally almost loses itself in the distant fastnesses of the great northwest and the land of Tibet, where the laborers have been so pitifully few.

The personnel through the years has changed since the days of the early pioneers. They have been augmented by an army of thousands of loyal, staunch Chinese workers who, with the missionaries, have struggled and suffered that the wall should be built to completion and its repair maintained.

At the present moment a curtain of darkness has descended over the land, but the curtain has shut in the light, not obliterated it. The vicious blasts of the enemy have shaken loose bricks from the "gospel wall" but the main structure remains intact and the foundation "stands sure." And above the tumult of raging conflict against His Church the voice of the Master Builder thunders: "The gates of hell shall prevail against it."



The power of refraining from things gives a man more power than would the possession of the things.—SUSO.

The Son of Man

Visits Kalimantan

By REV. P. N. POTU

As a delegate from Indonesia Mr. Potu presented to the Southeast Asia Conference in Bangkok a report, an excerpt of which is published here. This sample of the quality of discussions heard in that conference reflects the fine spiritual atmosphere which pervaded the assembly. The problems which faced that group of spiritually-minded men were such as required understanding and insight of the highest order. Except for abridging, this report appears exactly as it came from its author.

BETWEEN the two continents of Asia and Australia, between the Indian Ocean and the Pacific, float islands of Nusantara, my beautiful native land, Indonesia. The hundreds of islands of Nusantara are crowded together like brothers and sisters. The principal ones are Celebes, Java, Sumatra and the largest, Kalimantan.

Christ has come to the world and He has visited Indonesia and even Kalimantan. He came, the world's greatest glorious Guest, Creator and its Saviour, and He came even to East Kalimantan.

Christ ordained that missionaries of The Christian and Missionary Alliance, together with Indonesian evangelists, should be sent in 1929 to preach His gospel to the regions of Mahakam, Bulongan and Sesayap. The sowing of the gospel seed has never returned void or empty but increased even though there was much opposition. Since the seed is in the ground are the Lord's, the gospel has never been defeated. Until the present the Lord has been waiting for the seed and, thanks be to Him, it is healthy.

God, who is eternal and faithful to His promises, has been with His servants until with miracles of healing and faith the Gospel Ark has reached the rivers small and great, and villages in the far interior and men of high and low standing, even the wild nomadic Punans, have heard the gospel. The Lord of love, mercy and kindness has showered His grace upon the face of the earth even to the ends thereof. Allelujah! Praise His name!

The Dyaks readily believed and soon many received the Lord Jesus as their Saviour. The whole environment and spirit of heathen villages was changed. Head-hunting and heathenism with all its customs which have held the Dyaks in physical and spiritual captivity have begun to fall. Here and there we hear spiritual songs and the playing of flutes by men and women whose hearts rejoice and whose faces shine with such faithfulness as is only found among brothers. On jungle paths, through the rapids, in the villages and fields, in quiet places, we hear spiritual songs which comfort and rejoice the heart.

Evangelists are comforted as by a cool stream flowing over a hot and weary body, weary from trudging difficult jungle trails and passing through terrible rapids, which know no mercy and have no favorites but are ready to swallow up the unwary. In their weeks of trekking up and down mountains and daily paddling their canoes, they are comforted with God's comfort. Evangelists have gone from village to village and organized churches, often serving four to eight churches or villages far apart. Surrendering their fate to the observation of Him who is altogether just, they exercised faith for their livelihood.

Under such conditions the evangelists endured the fires of World War II, at which time the seeking of their livelihood became a crisis because there was no further communication with the Mission. Even greater trials came when tribulation fell upon the members and the

evangelists alike. With much regret we report there were churches and some evangelists who recanted, trying to help themselves.

On the other hand many of the Lord's servants were given the grace of God to stand and were blessed with many souls who received Jesus Christ as their Saviour. The persecution and opposition from unbelievers was not a little nor light, yet it was used of God to strengthen His Church. All these things worked together for good for the saints, those who were His. Because of God's faithfulness, coupled with their burden for the lost, their testimony was like a fire amidst persecution and trouble which, nevertheless, brought great joy. This also became a testimony which could not be rejected by the unbelievers, and wherein they had to confess that the living God was working in and for the Christians.

Christ, the Head of the Church, the Great Shepherd, who walks among the golden lampstands, has used the experiences and trials of World War II to become a foundation and an encouragement to the churches in Indonesia, and especially to the evangelists, to teach the principles of an indigenous church. At that time the members of the church realized and became aware of the fact, and gladly, that they must support their pastor, especially by giving him his food.

Our Captain gave new strength and new understanding of the spiritual realm which astonished us. Schools were opened where the officials had not yet opened them. Literacy classes were mobilized and young people were encouraged to surrender themselves for the Lord's work. A number have graduated from the Bible school and are in the Lord's work.

The Lord has controlled and arranged the work in accordance with His will and wisdom. The Lord has shown to the evangelists, pastors and churches that Indonesia faces an age new and more exacting, which calls for a forward move. The time for evangelizing is not past, rather we must work more quickly and more energetically, especially during this important time when the building up of the church must be assured.

The Alliance Family

CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

To the Fields

Rev. R. Joseph Adams sailed from New York on February 16 for France where he will spend several months studying the French language before being joined by his wife and four children and returning to French West Africa.



R. Joseph Adams
French West Africa

On Furlough

Rev. and Mrs. E. E. Stewart and Miss Ruth Lindstrom arrived in New York on February 11.

Mr. and Mrs. Stewart are home on furlough from French West Africa where they have been serving since 1946. They have been working in Telekoro, French Guinea.

Miss Lindstrom first went out to the Kansu-Tibetan Border in 1920. She has just completed a term of service in Hong Kong.

The New Generation

On December 19, 1955, to Rev. and Mrs. Norbert A. Weber, Hibbing, Minn., a son, Mark Dean.

On January 20, to Rev. and Mrs. G. R. Gray, Hamilton, Ont., Canada, a son, John Allan.

On January 20, to Rev. and Mrs. Jack William Foster, Glendale, Calif., a son, William James.

On January 21, to Rev. and Mrs. Paul Valentine, Orillia, Ont., Canada, a son, David Dwight.

On January 27, to Mr. and Mrs. Robert M. Searing, Warrensburg, N. Y., a son, Mark Robert.

On December 17, 1955, to Mr. and Mrs. Donald Hindman, Joyce, Wash., a daughter, Karen Estelle.

On December 22, 1955, to Rev. and Mrs. D. H. Scrimgeour, Boise, Ida., a daughter, Joy Deanne.

On February 8, to Mr. and Mrs. Edward L. Masters, Stratton, Nebr., a daughter, Colleen Jo Ann.

On January 4, to Mr. and Mrs. John Barkman, Harlingen, Tex., a daughter, Rebecca Joy.

On January 22, to Mr. and Mrs. John Odus Warren, Ozone, Ark., a son, David Allen.

Chaplain McNayr at Fort Devens

Chaplain (Capt.) Earl F. McNayr, presently assigned to Post Chapel No. 1 at Fort Devens, Mass., would like to contact any Alliance men at the post.

Children's Evangelist

Mr. Robert Portway, of Toronto, Canada, was recently licensed as a "children's evangelist" by the Eastern and Central Canadian District. Mr. and Mrs. Portway, who have been engaged in this ministry in various churches in the Society for the past three years, are members of the West End Alliance Church in Toronto. They travel in their own trailer. Pastors desiring their ministry may write to them at Box 374, Adelaide St. Post Office, Toronto, Canada.

Key City Group Has Evangelist

The Belt Community Church of The Christian and Missionary Alliance, St. Joseph, Mo., experienced a spiritual uplift under the ministry of Rev. L. J. Pyne, of the Bureau of Evangelism.

In this key city project and less than five months old, the meetings of January 31 to February 12 were a definite venture of faith. Interest was keen and in spite of inclement weather the attendance exceeded every expectation. A definite influence was made upon the community and many new friends for the work were contacted.

The pastor would be glad to receive the names of friends or relatives of WEEKLY readers living in or around St. Joseph who may be interested in this work. Address correspondence to Mr. John Paul Newsum, 2024 Sun Valley Road, St. Joseph, Mo.

Pastors' Institute

More than ninety pastors and Indian missionaries were registered at the pastors' institute held in St. Paul, Minn., January 30-February 2. Other pastors and some students attended one or more of the sessions held in the St. Paul Bible Institute.

Sponsored by the Northwestern District, the meeting had been planned by the District Superintendent, Rev. L. W. Pippert, assisted by the pastors of the Twin Cities. The program afforded both spiritual blessing and intellectual stimulation. Among those ministering were Dr. Clarence Bass and Dr. David Moberg, of Bethel College; Dr. L. A. Perkins and Rev. Jack Shepherd, of the St. Paul Bible Institute; Dr. Clyde Taylor, Washington, D. C.; Rev. H. B. Prince, Minneapolis, and Dr. R. R. Brown, of Omaha, Nebr. Dr. Brown also spoke at the evening services held in the Simpson Memorial Church.

Letters

Pay the Tax? Of Course!

I did not like your editorial in the February 8 issue of THE ALLIANCE WEEKLY. It was in my opinion, not worthy of you. The subject matter was so rudimentary as to be ridiculous, and could have been answered in less than a dozen words on a 2 cent postcard. Certainly it did not call for an editorial. This woman, asking in effect, "Shall I as a Christian be less honorable than sinners, break law of the land, and, for personal gain, steal from a great and good nation, which I owe my religious freedom, thereby go to jail?" Does that call for lengthy comment?

One might concur in your political thesis that we are headed for national disaster by excessive taxation, but I one could never agree that the U. S. collector-director is "odious." We're living in Roman times under foreign rule. These men are patriotic, salaried, doing an honest and honorable job ministering the law as laid down by elected representatives. Let's face facts. Our nation has been caught in a maelstrom of world-shaking events. It is trying to practice Christian virtues as no nation has ever tried before, vainly trying, perhaps, but nevertheless, trying.

Americans have become like hogs at a bounteous trough, little knowing or appreciating our blessings. Let no Christian make the same mistake. Our obedience to the first part of the command "give to Caesar" should be just as carefully done as to the latter. The command is one. What Christian, after thanking God, pauses to consider the goodness of a land that will permit a 30 per cent deduction for charitable giving or, indeed, contemplates his religious freedom which is worth more than life itself? Seems to me, an unimportant Christian layman, that our debt to our king "Caesar" goes farther than mere money; that a word of heartfelt thanks is due him once in awhile also.

Your great work with the WEEKLY appreciated beyond words by all intelligent Christians. You and you alone have made it the outstanding publication that it is. I find it hard to believe you responsible for that editorial, which I must confess has made me deeply ashamed.—JOHN R. BERGMAN, Toledo, Ohio.

•The word "odious" was used humorously and was not meant to be a serious description of the tax collector we agree, is but a patriotic servant doing a job. We only meant that he was odious because of the huge bite he took out of our income about this time of year.—EDITOR.

For only \$2.00, less than four cents a week, you can send THE ALLIANCE WEEKLY for a whole year to anyone in the United States or Canada.

Sunday

DAILY READING—Romans 11:26-36.

DAILY TEXT—*"O the depth of the riches
th of the wisdom and knowledge of
od! how unsearchable are his judg-
ents, and his ways past finding out!"*
(verse 33).

Dr. Chalmers found his great ser-
mon on the expulsive power of a new
fection in the simple incident of
aring the coachman tell that when
s shying horse came near a certain
rn in the road where he usually be-
me frightened, he gave him a sharp
t with his whip just beforehand,
hich so preoccupied him that he
shed by the critical point without
oticing it. As the driver put it, he
ave him something to think about."
hen God would save us from the
nsciousness and pressure of tempta-
on and sin, He preoccupies our mind
d fills our heart with something
onger and higher, and thus by the
pulsive power of a stronger in-
ence the evil is banished and the
ul is purified and preserved in the
iding life of Christ.—A. B. SIMPSON.

Monday

DAILY READING—Romans 6:14-23.

DAILY TEXT—*"Yield your members serv-
ts to righteousness unto holiness"*
(verse 19).

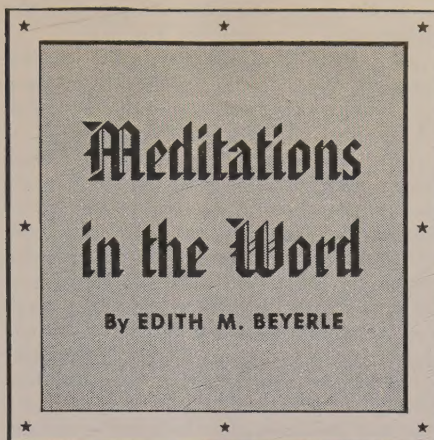
A young man accepted Christ into
s heart and, thrilled at the prospect
the heavenly Visitor in the home
his heart, he took Him on a tour of
e rooms. Christ told him how he
uld change and redecorate to make
more livable. The young man eager-
made the changes, anxious to please
s new Guest. But as the days passed
became distressed as he realized
at he could not take his gracious
uest with him everywhere. And as
e Master questioned him about the
osed doors in his home he would
luctantly open them and show Him
e messy rooms which needed to be
eaned up. Finally one day the young
an realized how much better it
ould be if he let Christ own the
le to his home, so he signed the
me of his heart over to Christ and
Him have complete ownership. In
e home of our hearts, when Christ
mes to dwell in the fullness of His
pirit the whole place takes on the
nosphere of Christ—clean, bright and
ining.—THE HERALD.

Tuesday

DAILY READING—Acts 15:1-11.

DAILY TEXT—*"God . . . bare them wit-
ss, giving them the Holy Ghost, . . .
rifying their hearts by faith"* (verses
9).

There must come a time in your
perience when you enter the life of
e Spirit, but there need also to be
peated appropriations of new power,
w blessing, new anointing and new
p for our life and service. The
son the church of the apostles was



so invincible, so victorious and so
fruitful, was that it was a church which
experienced a crisis cleansing and fill-
ing with the Spirit on the day of Pente-
cost, followed by definite new infillings
of the Spirit as emergencies arose and
as the needs of their work demanded.
The central fact of their experience was
not the outward manifestations of wind,
fire and languages. The central fact
was that their lives were pure and
powerful (Acts 15:8, 9). If you are not
filled with purity and power you are
not Spirit-filled, no matter what ex-
periences you may claim.—HERALD OF
HIS COMING.

Wednesday

DAILY READING—2 Corinthians 3:1-11.

DAILY TEXT—*"Ye are . . . known and
read of all men"* (verse 2).

*You can stick up the placards all over
the wall,*

But here is the word I announce:

*It is not the motto that hangs on the
wall,*

But the motto you live that counts.

*If the motto says, "Smile," and you
carry a frown;*

"Do it now," and you linger and wait;

*If the motto says "Help," and you
trample men down;*

*If the motto says "Love," and you
hate,*

*You won't get away with the mottoes
that stall,*

*For truth will come forth with a
bounce;*

*It is not the motto that hangs on the
wall,*

But the motto you live that counts.

—AUTHOR UNKNOWN.

Thursday

DAILY READING—Hebrews 12:1-14.

DAILY TEXT—*"Let us lay aside every
weight, and the sin which doth so
easily beset us"* (verse one).

We all have what the Negro called
our "upsetting sin," but we do not
always know what it is. I will tell you
what is the besetting sin of every one
of us. When man fell from God
originally, he fell into himself. There
is your besetting sin—self. Self is the

house-devil, after all, that every one
of us has to fight; smooth-tongued,
suave, hoodwinking us all. . . . I tell
you, self in some form will be an enemy
all the time to be fought. We must
get rid of self or we can never be filled
with the Spirit. Charles G. Finney said
that when he went into the cities to
begin his evangelistic work, he would
sometimes preach a day or two with-
out one atom of power. What did he
do? He just let himself down before
God and prayed God to empty him of
Charles G. Finney, as it were, to take
the bump of self-reliance, self-trust and
self-seeking out.—THEODORE CUYLER.

Friday

DAILY READING—1 Chronicles 4:1-10.

DAILY TEXT—*"Jabez was more honour-
able than his brethren"* (verse 9).

Although the natural lineage of Jabez
is not given in the record aside from
his identity with the royal line, God
has forever placed him in the spiritual
"Who's Who" column in the seven
words of our text. The reason for God
having singled him out for honorable
mention in a "graveyard" of names only
is given in verse 10. He had spiritual
vision and was more ambitious for
obtaining an inheritance with the "chil-
dren of light" than he was in any earth-
ly prestige. God reckons differently
from man in His estimate of human
importance, since His great objective
is to bring "many sons unto glory" and
in doing so to develop in them holy
character. All believers belong to the
royal line of faith, but many are con-
tent to live on a lower plain than God
intends His children to enjoy. They
are satisfied with a record only of
birth and death: "saved; yet so as by
fire." It must, indeed, delight the heart
of the Father to find some who are pos-
sessed with Jabez' ambition.—PAMEIL.

Saturday

DAILY READING—Acts 26:19-32.

DAILY TEXT—*"He said, I am not mad"*
(verse 25).

Look at that man Paul. Men called
him a madman. I wish we had a lot
of that kind of madness now. Some-
one has said, "If he was mad, he had
a good keeper on the way and a fine
asylum at the end of the route." He
could afford to be mad; he was a man
that turned the world upside down—
it was wrong side up before. There
was a man who consecrated his life
to God. He had one motto: "This one
thing I do." He had not forty aims;
if he had, the world would never have
heard of him. He threw his whole
life into one channel. . . . The world
looked down upon him, but the world
was not worthy of him. He is well
known in heaven. . . . Let the king-
dom be first in everything and every-
thing else will be added. We need not
be bothering our heads about what our
future is going to be. If we are wholly
given up to God, He will lead us.—D. L.
MOODY.

A Look at the Lesson

By REV. DON J. KENYON

For March 11, 1953

Jesus Interprets History

Luke 21:29-36

GOLDEN TEXT—"Heaven and earth shall pass away: but my words shall not pass away."—Luke 21:33.

DEVOTIONAL READING—Romans 8:28-39.

Introduction

This parable is a precious pearl set in the context of universal judgment. The fact that Jesus spoke the words of the chapter in answer to His disciples' questions (Luke 21:7) is an attestation of His deity. A man will expose himself as an impostor in the sphere of eschatology more quickly than in any other. Jesus spoke freely, authoritatively and impressively of the consummation of world redemption. The immediate context of our lesson is the second advent promise (vv. 27, 28), incorporating a solemn command to expectancy and watchfulness for the children of the kingdom. The parable is lucid and the meaning obvious.

I. A Parable of Promise (Luke 21:29-33)

(1) *Fig tree . . . all the trees.* Luke, the evangel of universal redemption, was doubtless influenced by the well-developed eschatology of Paul. He does not limit the emphasis here to the fig tree but calls attention to the same phenomenon in all the trees. Prophetic students quite generally emphasize the Jewish reference to the fig tree. Luke makes this a more general reference to a principle rather than a specific reference to the revitalized Israel. Modern history has witnessed the budding of the fig tree in Israel; but "all the trees" (every nation), if this interpretation is to be adopted, bear witness to the imminence of our Lord's return. This statement is resolved more naturally if the principle is emphasized rather than the prophetic imagery.

(2) *These things.* This refers not only to political activity demonstrated in the current surge of nationalism, but to natural and supernatural phenomena recounted in verses 25, 26. Christ has indicated that there will be abundant evidence of the crowning event of redemption. The brethren will not be in darkness. The "children of the day" who are watchful and ex-

pectant will have ample evidence that the Bridegroom is coming for His bride.

(3) *Nigh at hand.* The day or the hour no man may know, but the "times and the seasons" will be quite apparent to the elect (1 Thess. 5:1).

(4) *This generation.* This term has been a playground of controversy. It seems to find satisfactory solution in the point of view that Jesus is dealing in this chapter with the impending doom of Judaism under Roman invasion. He uses this term as a point of departure to prophecy "that great and notable day of the Lord" of which this is but a counterpart. The generation to which he was speaking saw the fulfillment of the prophecy that concerned that day and its events. It is just as certain that the generation that sees the clouds of judgment gather in *this* day will also observe the fulfillment of all that Christ prophesied herein. The gathering of the storm may take years, but the lightning flash of God's wrath will be sudden and complete.

(5) *Fulfilled* (Greek, *filled to the brim*; thus, literally *filled full*). This suggests a perfecting or consummating act, bringing to realization and completion all that our Lord prophesied in the Olivet discourse.

(6) *Heaven and earth . . . pass away.* The present order shall give way to the crowning act of God's purpose, the creation of new heavens and a new earth (Isa. 66:22), "wherein dwelleth righteousness" (2 Pet. 3:13). What God began in Genesis 3:15 in the initial promise of redemption He will consummate according to this prophecy of His Redeemer. (See Rev. 21:1, ff.)

II. An Admonition to Watchfulness (Luke 21:34-36)

(1) *Take heed to yourselves.* This statement indicates that personal salvation involves human coöperation as well as divine action. There is no room for passivity here. Our progress, maturity and continuous preparedness for this great and blessed hope are up to us as well as up to God.

(2) *Cares of this life.* Surfeiting and drunkenness may be regarded as clearly illegitimate to the discipline, but the cares of this life are, like the poor, always with us. The mundane problem of making ends meet has frequently separated man from the spiritual awareness of the coming Christ.

(3) *As a snare, a bird trap.* The suddenness and unexpected act of God's sovereign purpose will cause men to be caught as victims of their own persistent worldliness.

(4) In verse 36 Jesus Christ summarily applies the force of all eschatological teaching. Men study prophecy with unveiled curiosity, soaking up charts and adopting "schools of thought" like sponges. Information ought to lead to preparation (1 John 3:3) and certainly not to scholarly conceit and intolerance (Col. 2:18).

(5) *Accounted worthy.* Worthiness here seems to have its basis in watchfulness (indicative of faith in God) and prayer (indicative of fellowship with God).

(6) *Escape all.* This is a very satisfactory promise to the faithful stated with directness and simplicity in verse 18. Escaping things is a great and glorious deliverance. Here the believer finds his security in his faith in God's Word (v. 33), his activity resulting from such a faith (v. 36). Faith in the coming of Christ can never be glibly reduced to an orthodox stand on the scriptural certainty of that coming. It must, according to Christ Himself, be validated by our persevering expectancy and a conduct commensurate with our hope.

(7) *To stand before.* If escape is emphasized here as a glorious deliverance from things to come, then standing worthily before the Son of Man is emphasized as gracious salvation from our own depravity. The coming of Christ is indeed an escape. It is no compliment to modern Functionalism that it is regarded as little more than just that. It is *much more*. It is a final and perfective movement in the grand symphony of personal redemption. In that act we are presented "faultless before the presence of his glory." Too many of us are passively pleading the promise of escape but overlooking the necessity of being worthy to stand before our Deliverer.

A Missionary Cry

*A hundred thousand souls a day,
Are passing one by one away,
In Christless guilt and gloom.
Without one ray of hope or light,
With future dark as endless night,
They're passing to their doom.*

*They're passing, passing fast away,
A hundred thousand souls a day,
In Christless guilt and gloom,
O Church of Christ, what wilt thou
When in the awful judgment day,
They charge thee with their doom?*

—A. B. S.

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Character assassination is the subject of an article by HENRY C. HARRIGER in his American Sunday School Union Field Bulletin:

"Many a young life has been blighted and ruined because a parent or some other affected person, possibly because under conviction of their own spiritual need, has made slurring or derogatory remarks about the presence of God's servants (minister or layman) in the presence of the child. . . . We will never turn to God for these wrongs. 'Roast the teacher' at Sunday dinner may leave a bad taste in some child's mouth for years."

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Convening March 4-11

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Dayton, Calif. March 6-11

Dayton, Calif. March 6-11

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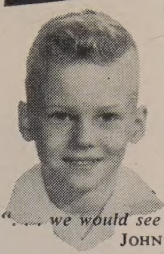
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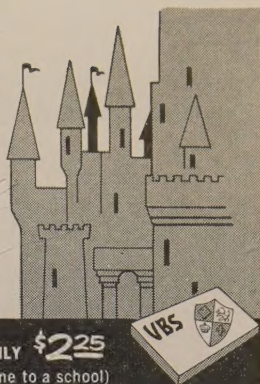
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Love for newly established churches dictates that missionaries adopt toward them a similar attitude. Encouraged by the Mission, twenty small churches in Cambodia assumed responsibility for their own support beginning with the first of the year. The eleven pastors who minister to these churches are fully trusting God to supply their needs through offerings and gifts presented by members of their respective congregations.

A condition of extreme poverty prevails among the people in these areas, but the prospective hardships involved in this step do not frighten the pastors nor their families. They love the Church which Christ purchased with His own blood and are convinced that only as Christians in Cambodia learn to depend upon God rather than upon man will their local fellowships actually become real churches.

While avoiding the kind of support which would tend to pauperize the Christians, the Mission is undertaking a unique project. Families of Christian couples who have been trained in the Bible school are to be offered assistance in transferring to pioneer areas. Once settled in the new location they will be on their own. The witness brought to their new neighbors by those who have the vision for this kind of service is considered one of the most effective ways of winning new converts and establishing churches. Prayer and gifts are greatly needed that this plan may be extended to all unevangelized regions of Cambodia.



D. W. ELLISON

Mr. Kuch Kong, teacher in the Bible school, Ta Khmau, Cambodia

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